
















**Appamādhavīhari
Meditation
Center**



CHANTING BOOK

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TISARATANA VANDANA

Homage to the Triple Gems

禮敬三寶

**Arahaü sammàsambuddho bhagavà, Buddhaü
bhagavantaü àbhivàdemi.**

*Lord, the Perfectly Self-Enlightened and Blessed One,
The Buddha, I bow to the Blessed One.*

世尊是阿羅漢，正等正覺者，我禮敬佛陀世尊。

Svàkkhàto bhagavatà dhammo, Dhammaü namassàmi.

*The Dhamma of the Blessed One is perfectly expounded,
The Teaching of Truth, I bow to the Dhamma.*

法是世尊所善說的，我禮敬法。

Supaññanno bhagavato sàvakasaïgho, Saïghaü namàmi.

*The Saïgha of the Blessed One who have practiced well,
that Pure Community, I bow to the Saïgha.*

世尊的弟子僧團是善行道者，我禮敬僧團。



BUDDHÂBHIVÂDANA

Homage to the Buddha

禮敬佛陀

Namo tassa bhavagato arahato sammà sambudhassa
(3 times)

*Homage to Him, the Blessed One, the Worthy One, the Fully
Enlightened One.*

禮敬世尊，阿羅漢，正等正覺者。



TISARAÖA
The Three Refuges
三皈依

Buddhaḃ saraõaḃ gacchàmi
Dhammaḃ saraõaḃ gacchàmi
Saighaḃ saraõam gacchàmi
I take refuge in the Buddha.
I take refuge in the Dhamma.
I take refuge in the Sangha.
我以佛陀爲皈依處。
我以佛法爲皈依處。
我以僧伽爲皈依處。

Dutiyampi Buddhaḃ saraõaḃ gacchàmi
Dutiyampi Dhammaḃ saraõaḃ gacchàmi
Dutiyampi Saighaḃ saraõaḃ gacchàmi
For the second time, I take refuge in the Buddha.
For the second time, I take refuge in the Dhamma.
For the second time, I take refuge in the Sangha.
第二次，我以佛陀爲皈依處。
第二次，我以佛法爲皈依處。
第二次，我以僧伽爲皈依處。

Tatiyampi Buddhaḃ saraõaḃ gacchàmi
Tatiyampi Dhammaḃ saraõaḃ gacchàmi
Tatiyampi Saighaḃ saraõaḃ gacchàmi
For the third time, I take refuge in the Buddha.
For the third time, I take refuge in the Dhamma.
For the third time, I take refuge in the Sangha.
第三次，我以佛陀爲皈依處。
第三次，我以佛法爲皈依處。
第三次，我以僧伽爲皈依處。

AYYA :
SARANA
GAMANAÑ
PARIPUööAÑ
The taking of the
refuge is purely
completed.
三皈依授完畢。

YOGIS (修禪者) :
âMA AYYA
Yes, Venerable.
是的，尊者大德。



AòðHAðGASILA YâCANâ

Asking For The Three Refuges And The Eight Precepts

求授三皈八戒

YOGIS (修禪者) :

**AHAM AYYA, TISARAöEðASAHA,
AòðHAöGASäLAÑ DHAMMAÑ YâCâMI,
ANUGGAHAÑ KATVâ, SäLAÑ DETHA ME AYYA.**

Venerable, may I request to observe the Eight precepts together with the Three Refuges, out of your compassion, (so that I can get rid of the cycle of rebirth)

尊者大德，懇請您慈悲，

爲我傳授三皈及八戒（以便我能脫離生死輪回）

**DUTIYAMPI, AHAM AYYA, TISARAöENASAHA,
AòðHAöGASäLAÑ DHAMMAÑ YâCâMI,
ANUGGAHAÑ KATVâ, SäLAÑ DETHA ME AYYA.**

Venerable, for the second time, may I request to observe the Eight precepts together with the Three Refuges, out of your compassion, (so that I can get rid of the cycle of rebirth)

第二次，尊者大德，懇請您慈悲

爲我傳授三皈及八戒（以便我能脫離生死輪回）

**TATIYAMPI, AHAM AYYA, TISARAöENASAHA,
AòðHAöGASäLAÑ DHAMMAÑ YâCâMI,
ANUGGAHAÑ KATVâ, SäLAÑ DETHA ME AYYA.**

Venerable, for the third time, may I request to observe the Eight precepts together with the Three Refuges, out of your compassion, (so that I can get rid of the cycle of rebirth)

第三次，尊者大德，懇請您慈悲

爲我傳授三皈及八戒（以便我能脫離生死輪回）

AYYA :
YAMAHAÑ VADÂMI, TAÑ VADETHA

Well, repeat the chanting after me.

請跟隨我念。

YOGIS (修禪者) :

âMA AYYA

Yes, Venerable.

是的，尊者大德。



AððHAðGASäLA

The Eight Precepts

八戒

YOGIS (修禪者) :

Pàðàtipàtà veramaõã sikhàpadaÿ samàdiyàmi

I undertake the training precept to abstain from killing.

我受持不殺生學處。

Adinnàdanà veramaõã sikhàpadaÿ samàdiyàmi

I undertake the training precept to abstain from taking what is not given.

我受持不偷盜學處。

Abrahmacariyà veramaõã sikhàpadaÿ samàdiyàmi

I undertake the training precept to abstain from unchaste conduct.

我受持不非梵行（不淫）學處。

Musavada veramaõã sikhàpadaÿ samàdiyàmi

I undertake the training precept to abstain from telling lies.

我受持不妄語學處。

Suràmeraya majjapamàdatthànà veramaõã sikhàpadaÿ samàdiyàmi

I undertake the training precept to abstain from distilled and fermented intoxicants which cause heedlessness.

我受持不喝一切發酵及含酒精的飲料。

Vikàlabhojanà veramaõã sikhàpadaÿ samàdiyàmi

I undertake the training precept to abstain from eating at the unappropriate time (from taking food after noon).

我戒午候進食。

Nacca-gāta-vàdita-visàkadassana-màlà-gandha-vilepana-dhàrana-maõóana-vibhà-sanaññhànà veramaõã sikhàpadaÿ samàdiyàmi

I undertake the training precept to abstain from dancing, singing, music, entertainment, wearing garlands, using perfumes and beautifying with cosmetics.

我受持不歌舞觀伎，不著香花蔓，不香油涂身學處。

Uccàsayana-mahàsayanà veramaõã sikhàpadaÿ samàdiyàmi

I undertake the training precept to abstain from lying on a high or large sleeping place.

我受持不坐卧高廣大床學處。



PANCASILA YâCANâ

Asking for the Three Refuges and the Five Precepts

求授三皈五戒

YOGIS（修禪者）：

**AHAM AYYA, TISARAöEöA SAHA,
PAṬCA SâLANÑ DHAMMAÑ YâCâMI,
ANUGGAHANÑ KATVâ, SâLANÑ DETHA ME AYYA.**

Venerable, may I request to observe the Five precepts together with the Three Refuges, out of your compassion, (so that I can get rid of the cycle of rebirth)

尊者大德，懇請您慈悲，

爲我傳授三皈及五戒（以便我能脫離生死輪回）

**DUTIYAMPI, AHAM AYYA, TISARAöENA SAHA,
PAṬCA SâLANÑ DHAMMAÑ YâCâMI
ANUGGAHANÑ KATVâ, SâLANÑ DETHA ME AYYA.**

Venerable, for the second time, may I request to observe the Five precepts together with the Three Refuges, out of your compassion, (so that I can get rid of the cycle of rebirth)

第二次，尊者大德，懇請您慈悲

爲我傳授三皈及五戒（以便我能脫離生死輪回）

**TATIYAMPI, AHAM AYYA, TISARAöENA SAHA,
PAṬCA SâLANÑ DHAMMAÑ YâCâMI
ANUGGAHANÑ KATVâ, SâLANÑ DETHA ME AYYA.**

Venerable, for the third time, may I request to observe the Five precepts together with the Three Refuges, out of your compassion, (so that I can get rid of the cycle of rebirth)

第三次，尊者大德，懇請您慈悲

爲我傳授三皈及八戒（以便我能脫離生死輪回）

AYYA :

YAMAHAÑ VADâMI, TAÑ VADETHA

Well, repeat the chanting after me.

請跟隨我念。

YOGIS (修禪者) :

âMA AYYA

Yes, Venerable.

是的，尊者大德。



PAÑCASâLA

The Five Precepts

五戒

YOGIS (修禪者) :

Pâõatipatâ veramaõã sikhâpadaÿ samâdiyâmi

I undertake the training precept to abstain from killing.

我受持不殺生學處。

Adinnâdanâ veramaõã sikhâpadaÿ samâdiyâmi

I undertake the training precept to abstain from taking what is not given.

我受持不偷盜學處。

Kâmesu micchâcârâ veramaõã sikhâpadaÿ samâdiyâmi

I undertake the training precept to abstain from sexual misconduct.

我受持不邪淫學處。

Musavada veramaõã sikhâpadaÿ samâdiyâmi

I undertake the training precept to abstain from telling lies.

我受持不妄語學處。

**Suràmeraya majjapamàdatthànà veramaõã sikhàpadaḃ
samàdiyàmi**

*I undertake the training precept to abstain from distilled and
fermented intoxicants which cause heedlessness.*

我受持不喝一切發酵及含酒精的飲料。

MORNING PUJA



HOMAGE TO THE TRIPLE GEM

To the Blessed One, the Lord who fully attained perfect enlightenment, to the Teaching which he expounded so well, and to the Blessed One's disciples, who have practised well. To these

– the Buddha, the Dhamma and the Sangha –

We render our rightful homage. It is well for us that the Blessed One, having attained liberation, still had compassion for later generations.



PRAISE TO THE BUDDHA

Itipi so bhagavà arahaü sammàsambuddho

He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One.

Vijjàcaraõa-sampanno sugato lokavidå

He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds.

Anuttaro purisadamma-sàrathi

He trains perfectly those who wish to be trained.

Satthà deva-manussànam, Buddho bhagavà ti

He is Teacher of gods and humans, He is Awake and Holy.

Natthi me saraõaü aṃṃaü, buddho me saraõaü varaü
For me there is no other refuge, the Buddha is my excellent refuge.

Etena saccavajjena vaóóheyyaü satthu-sàsane
By the utterance of this truth, may I grow in the Master's Way.
Buddhaü me vandamànena, yaü puṃṃaü pasutaü idha
By my devotion to the Buddha, and the blessing of this practice,
Sabbepi antaràyà me màhesuü tassa tejasà
By its power, may all obstacles be overcome.



PRAISE TO THE DHAMMA

Svakkhàto bhagavatà dhammo
The Dhamma is well expounded by the Blessed One.
Sandiññhiko akàliko ehipassiko
Apparent here and now, timeless, encouraging investigation.
Opanayiko paccattaü veditabbo viṃṃhã ti
Leading inwards, to be experienced individually by the wise.

Natthi me saraõaü aṃṃaü dhammo me saraõaü varaü
For me there is no other refuge, the Dhamma is my excellent refuge.
Etena saccavajjena vaóóheyyaü satthu-sàsane
By the utterance of this truth, may I grow in the Master's Way.
Dhammaü me vandamànena, yaü puṃṃaü pasutaü idha
By my devotion to the Dhamma, and the blessing of this practice,
Sabbepi antaràyà me màhesuü tassa tejasà
By its power, may all obstacles be overcome.



PRAISE TO THE SANGHA

Supañipanno bhagavato sàvakasaïgho

They are the Blessed One's disciples, who have practised well,

Ujupañipanno bhagavato sàvakasaïgho

Who have practised directly,

Nàyapañipanno bhagavato sàvakasaïgho

Who have practised insightfully,

Sàmācīpañipanno bhagavato sàvakasaïgho

Those who practise with integrity —

Yadidaü cattāri purisayugāni añña purisapuggalā

That is the four pairs, the eight kinds of noble beings —

Esa bhagavato sàvakasaïgho

These are the Blessed One's disciples.

Ñhuõeyyo pāhuõeyyo dakkhiõeyyo aṅjali-karaõāyo

Such ones are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect.

Anuttaraü puṅṅakhettaü lokassa ti

They give occasion for incomparable goodness to arise in the world.

Natthi me saraõaü aṅgaü sangho me saraõaü varaü

For me there is no other refuge, the Sangha is my excellent refuge.

Etena saccavajjena vaóóheyyaü satthu-sāsane

By the utterance of this truth, may I grow in the Master's Way.

Saighaü me vandamānena, yaü puṅṅaü pasutaü idha

By my devotion to the Sangha, and the blessing of this practice,

Sabbepi antarāyā me māhesuü tassa tejasā

By its power, may all obstacles be overcome.



BENEFITS OF CULTIVATING METTA

“O Bhikkhus, if the liberation of the mind through loving-kindness is practised, developed, made much of, made one’s vehicle and foundation, firmly established, consolidated, and thoroughly undertaken, eleven benefits are to be expected. What eleven?

1. One sleeps in comfort;
2. One wakes in comfort;
3. One has no bad dreams;
4. One is dear to human beings;
5. One is dear to non-human beings;
6. One is protected by devas;
7. One is not harmed by fire, poison and weapon;
8. One can concentrate easily;
9. One’s facial complexion is calm and serene;
10. One dies unconfused;
11. If one does not attain anything higher, one will be reborn in the Brahma world after death.”



METTA SUTTA

This should be done by one skilful in beneficial practices who wishes to break through to the State of Peace:

One should be able, upright, truly straight, easy to instruct, complacent, and not conceited, contented, easy to support, with few duties, simple in living, have calm faculties and matured wisdom, polite and not greedily attached to families.

Let one not perform even the slightest wrong for which the wise would later reprove.

Let one reflect thus:

‘May all beings be happy and safe.

May they have mental happiness.

Whatever beings there may be:

weak or strong;

long or short;

big, medium or small;

subtle or gross;

those seen or unseen;

those dwelling far or near;

those born or seeking rebirth—without exception,

May all beings be happy.’

Let one not deceive another nor despise anyone anywhere in anger or ill-will, let one not wish another harm.

Just as a mother would protect her child, her only child with her life, even so let one cultivate a boundless heart of loving-kindness towards all beings.

Let one cultivate a boundless heart of loving-kindness towards the entire world—above, below and all around—unhindered, without anger and enmity.

Standing, walking, sitting or lying down

—as long as one is awake—

let one develop this mindfulness.

This, they say, is the sublime abiding, here and now.

Not holding on to wrong views

—endowed with virtues & insight,

having eradicated desire for sensual pleasures—

surely one will never come to be reborn in a womb again.



PATICCA-SAMUPPADA

Dependent Arising

缘起法

- Iti imasmiñ sati idañ hoti;** *Thus when this is,*
that comes to be;
- imassuppādā idañ uppajjati,** *with the arising of this,*
that arises,
此有故彼有，
此生故彼生，
- yadidañ** *that is to say:*
- avijja-paccaya saikhārā,** *dependent on ignorance,*
formations [arise];
无明缘行；
- saikhāra-paccayā viññāññāy,** *dependent on formations,*
consciousness [arises];
行缘识；
- viññāñña-paccayā nāma-rūpañ,** *dependent on consciousness,*
mentality and materiality [arise];
识缘名色；
- nāma-rūpa-paccayā salāyatanañ,** *dependent on mentality and*
materiality,
the six sense bases [arise];
名色缘六处；
- salāyatana-paccayā phasso,** *dependent on the six sense bases,*
contact [arises];
六处缘触；

phassa-paccayā vedanā,

*dependent on contact,
feeling [arises];
触缘受；*

vedanā-paccayā tañhā,

*dependent on feeling,
craving [arises];
受缘爱；*

tañhā-paccayā upādānaṃ,

*dependent on craving,
attachment [arises];
爱缘取；*

upādāna-paccayā bhavo,

*dependent on attachment,
[there arises a new] existence;
取缘有；*

bhava-paccayā jāti,

*dependent on existence,
[a new] birth [takes place];
有缘生；*

**jāti-paccayā
jarā-maraṇaṃ-
soka-parideva-dukkha-
domanassupāyāsā
sambhavanti.**

*dependent on birth,
[then] ageing, death,
sorrow, lamentation, pain,
unhappiness, and despair
come to be.
生缘老、死、愁、悲、
苦、忧、恼。*

**Evam-etassa kevalassa
dukkhakkhandhassa
samudayo hoti.**

*Thus is the arising of this
whole mass of dukkha.
如是一切苦蕴的集起。*

**Yadā have pātubhavanti
dhammā;
ātāpino jhāyato
brāhmaṅassa;**

*When indeed phenomena
become apparent to the
holy one, who is ardent and
absorbed,
对于热诚禅修的婆罗门，
当诸法明显呈现时，*

**ath'assa kaikhā
vapayanti sabbā;**

*then all his doubts disappear,
那么一切疑惑都会消失，*

**yato pajānāti
sahetudhammāy.**

*since he knows the nature
of their causes.
因为他了知诸法的因缘。*

**Iti imasmiy asati
idaṅ na hoti,
imassa nirodhā idaṅ
nirujjhati,**

*When this is not,
that does not come to be;
with the cessation of this,
that ceases,
此无故彼无，
此灭故彼灭，*

yadidaṅ

that is to say:

avijjā-nirodhā

*with the remainderless
dispassion and cessation of
ignorance,*

saikhāra-nirodho,

*formations cease;
无明灭则行灭；*

**saikhāra-nirodhā
viññāṅa-nirodho,**

*with the cessation of formations,
consciousness ceases;
行灭则识灭；*

viññāṅga-nirodhā	<i>with the cessation of consciousness,</i>
nāma-rūpa-nirodho,	<i>mentality and materiality cease;</i>
	识灭则名色灭；
nāma-rūpa-nirodhā	<i>with the cessation of</i>
salāyatana-nirodho,	<i>mentality and materiality,</i>
	<i>the six sense bases cease;</i>
	名色灭则六处灭；
salāyatana-nirodhā	<i>with the cessation of the</i>
phassa-nirodho,	<i>six sense bases,</i>
	<i>contact ceases;</i>
	六处灭则触灭；
phassa-nirodhā	<i>with the cessation of contact,</i>
vedanā-nirodho,	<i>feeling ceases;</i>
	触灭则受灭；
vedanā-nirodhā	<i>with the cessation of feeling,</i>
tañhā-nirodho,	<i>craving ceases;</i>
	受灭则爱灭；
tañhā-nirodhā	<i>with the cessation of craving,</i>
upādāna-nirodho,	<i>attachment ceases;</i>
	爱灭则取灭；
upādāna-nirodhā	<i>with the cessation of attachment,</i>
bhava-nirodho,	<i>[the cause for a new] existence ceases;</i>
	取灭则有灭；

bhava-nirodhā

jāti-nirodho,

*with the cessation of [the cause
for a new]existence,
[the possibility of re]birth ceases
有灭则生灭；*

**jāti-nirodhā
jarā-maranaḥ-
soka-parideva-dukkha-
domanassupāyāsā
nirujjhanti.**

*with the cessation of birth,
[then] ageing, death,
sorrow, lamentation, pain,
unhappiness, and despair cease.
生灭则老、死、愁、悲、苦忧
恼灭。*

**Evam-etassa kevalassa
dukkhakkhandhassa
nirodho hoti.**

*Thus there is the cessation
of this whole mass of
dukkha.
如是一切苦蕴的熄灭。*

**Yadā have pātubhavanti dhammā;
ātāpino jhāyato brāhmaṇassa;**

*When indeed phenomena
become apparent to
the holy one, who is
ardent and absorbed,
对于热诚禅修的婆罗门，
当诸法明显呈现时，*

ath'assa kaikhā vapayanti sabbā;

*then all his doubts
disappear,
那么一切疑惑都会消失，*

yato khayāḥ paccayānaḥ avedī.

*since he penetrates the
ending of their causes.
因为他体证灭尽它们的
缘。*

**Iti imasmiy sata iday hoti,
imassuppada iday uppajjati**

*Thus when this is,
that comes to be;
with the arising of this,
that arises;
when this is not,
that does not come to be;
with the cessation of this,
that ceases,*

**imasmiy asata iday na hoti,
imassa nirodha iday nirujjhati,**

*此有故彼有，
此生故彼生：
此无故彼无，
此灭故彼灭：*

yadida

that is to say:

avijja-paccaya saikhara,

*dependent on ignorance,
formations [arise];
无明缘行；*

saikhara-paccaya viññāṇa,

*dependent on formations,
consciousness [arises];
行缘识；*

viññāṇa-paccaya nama-rupa,

*dependent on
consciousness,
mentality and materiality
[arise];
识缘名色；*

nama-rupa-paccaya salayatana,

*dependent on mentality
and materiality,
the six sense bases [arise];
名色缘六处；*

salāyatana-paccayā phasso,	<i>dependent on the six sense bases, contact [arises]; 六处缘触；</i>
phassa-paccayā vedanā,	<i>dependent on contact, feeling [arises]; 触缘受；</i>
vedanā-paccayā taōhā,	<i>dependent on feeling, craving [arises]; 受缘爱；</i>
taōhā-paccayā upādānaṃ,	<i>dependent on craving, attachment [arises]; 爱缘取；</i>
upādāna-paccayā bhavo,	<i>dependent on attachment, [there arises a new] existence; 取缘有；</i>
bhava-paccayā jāti,	<i>dependent on existence, [a new] birth [takes place]; 有缘生；</i>
jāti-paccayā jarā-maranaṃ- soka-parideva-dukkha- domanassupāyāsā sambhavanti.	<i>dependent on birth, [then] ageing, death, sorrow, lamentation, pain, unhappiness, and despair come to be. 生缘老、死、愁、悲、 苦、忧、恼。</i>

**Evam-etassa kevalassa
dukkhakkhandhassa
samudayo hoti.**

*Thus is the arising of this
whole mass of dukkha.
如是一切苦蕴的集起。*

**Avijjāya tv·eva
asesa-virāga-nirodhā
saikhāra-nirodho,**

*With the remainderless
dispassion and cessation
of ignorance,
formations cease;
完全离欲无明灭则行灭；*

**saikhāra-nirodhā
viññāṅgā-nirodho,**

*with the cessation of
formations,
consciousness ceases;
行灭则识灭；*

**viññāṅgā-nirodhā
nāma-rupa-nirodho,**

*with the cessation of
consciousness,
mentality and materiality cease;
识灭则名色灭；*

**nāma-rupa-nirodhā
salāyatana-nirodho,**

*with the cessation of
mentality and materiality,
the six sense bases cease;
名色灭则六处灭；*

**salāyatana-nirodhā
phassa-nirodho,**

*with the cessation of the six
sense bases,
contact ceases;
六处灭则触灭；*

**phassa-nirodhā
vedanā-nirodho,**

*with the cessation of contact,
feeling ceases;
触灭则受灭；*

**vedanā-nirodhā
tanhā-nirodho,**

*with the cessation of feeling,
craving ceases;
受灭则爱灭;*

**tanhā-nirodhā
upādāna-nirodho,**

*with the cessation of craving,
attachment ceases;
爱灭则取灭;*

**upādāna-nirodhā
bhava-nirodho,**

*with the cessation of attachment,
[the cause for a new] existence
ceases;
取灭则有灭;*

**bhava-nirodhā
jāti-nirodho,**

*with the cessation of [the cause
for a new] existence,
[the possibility of re]birth ceases
有灭则生灭;*

**jāti-nirodhā
jarā-maranaṃ-
soka-parideva-dukkha-
domanassupāyāsā
nirujjhanti.**

*with the cessation of birth,
[then] ageing, death,
sorrow, lamentation, pain,
unhappiness, and despair cease.
生灭则老、死、愁、悲、苦、
忧、恼灭。*

**Evam-etassa kevalassa
dukkhakkhandhassa
nirodho hoti.**

*Thus there is the cessation of this
whole mass of dukkha.
如是一切苦蕴的熄灭。*

**Yadā have pātubhavanti
dhammā;
ātāpino jhāyato
brāhmaṅassa;
vidhupayaḃ tiṅṅhati
māra-senaḃ,**

*When indeed phenomena
become apparent to the holy
one, who is ardent and absorbed,
he stands scattering the troops
of Māra,*

**Suriyo'va
obhāsayam·antalikkhan'ti.**

*Just as the sun
illuminating the sky [dispelling
the darkness].*

对于热诚禅修的婆罗门，
当诸法明显呈现时，
他击败魔军而稳立，
犹如太阳照亮天空。



CATUPACCAVEKKHANöâ

Four Requisites Contemplation

(Robes, Almsfood, Dwellings & Medicine)

四种省思

1. Robes

Pañisaïkhā yoniso cāvaraḃ pañisevāmi - ‘yāvadeva sātassa pañighātāya, uōhassa pañighātāya, daḃsa-makasa-vātātapa-siriḃsapa-samphassānaḃ pañighātāya, yāvadeva hiri-kopāna-pañicchādanatthaḃ.

Reflecting wisely, I wear this robe, only to protect myself from cold, heat, gadflies, mosquitoes, wind and sun, and creeping things; and also for the purpose of covering the parts of my body that cause shame.

我如理省思所受用之衣，只是为了防御寒冷，为了防御炎热，为了防御虻、蚊、风吹、日晒、爬虫类的触恼，只是为了遮蔽羞处。

Yathā-paccayaḃ pavattamānaḃ dhātumattam·ev’etam yadidaḃ cāvaraḃ tad-upabhuḃjako ca puggalo dhātumattako nissatto nijjāvo suḃḃo, sabbāni pana imāni cāvarāni ajigucchanāyāni imaḃ pātikāyaḃ patvā ativiya jigucchanāyāni jāyanti.

Dependent upon and existing through causes and merely a combination of various elements, are both this robe and the one who wears it: mere elements, not a being, lifeless, devoid of a self or soul. All of these robes are not loathsome yet, but having come into contact with this putrid body become exceedingly loathsome.

此袈裟及穿着袈裟的人都只是种种元素的组合体，都依靠诸因而存在，非有情、无命、空。这一切袈裟还不可厌，但是在接触这不净的身体之后，它变得非常可厌。

...

2. Almsfood

Pañisaikhā yoniso piḍdapātaḥ pañisevāmi – ‘neva davāya, na madāya, na maḍdanāya, na vibhāsanāya, yāvadeva imassa kāyassa ṇhitiyā yāpanāya, vihiḥsāparatiyā, brahmacariyānuggahaya, iti purāḍaḥca vedanaḥ patihankhāmi navaḥca vedanaḥ na uppādessāmi, yātrā ca me bhavissati anavajjātāca phāsu vihāro cāti.

Reflecting wisely I partake this almsfood, not for play, not for pride, not for beauty, not for fattening; but merely for the sustenance and continuance of this body; to ease the discomfort and to practice the holy life, thinking: “Thus I will destroy old feelings (of hunger) and not create new feelings (from overeating). I will maintain myself, be blameless, and live in comfort.”

我如理省思所受用的食物，不为嬉戏，不为骄傲，不为装饰，不为庄严，只是为了此身住立存续，为了停止伤害，为了资助梵行，如此我将消除旧受，并使新受不生，我将维持生命、无过且安住。

Yathā-paccayaḥ pavattamānaḥ dhātu mattam·ev'etaḥ yadidaḥ piḍdapāto tad-upabhuḥjako ca puggalo dhātu-mattako nissatto nijjāvo suḥho, sabbo panāyaḥ piḍdapāto ajigucchanaḥyo, imaḥ pāti-kāyaḥ patvā ativiya jigucchanaḥyo jāyati.

Dependent upon and existing through causes and merely a combination of various elements, are both the almsfood and the one who partakes of it: mere elements, not a being, lifeless, devoid of a self or soul. All of this alms-food is not loathsome yet, but having come into contact with this putrid body becomes exceedingly loathsome.

此钵食及食用的人都只是种种元素的组合体，都依靠诸因而存在，非有情、无命、空。这一切钵食还不可厌，但是在接触这不净的身体之后，它变得非常可厌。

...

3. Dwellings

Pañisaikhā yoniso senāsanāḥ pañisevāmi, yāvadeva sātassa pañighātāya, uōhassa pañighātāya, daḥsa-makasa-vātātapa-siriḥsapa-samphassānaḥ pañighātāya, yāvadeva utu-parissaya-vinodanaḥ pañisallānārāmatthaḥ.

Reflecting wisely I make use of these dwellings, only to protect myself from cold, heat, gadflies, mosquitoes, wind and sun and creeping things; and as a protection from the perils of weather conditions; and for the joy of seclusion.

我如理省思所受用的坐卧处，只是为了防御寒冷，为了防御炎热，为了防御虻、蚊、风吹、日晒、爬虫类的触恼，只是为了免除季候的危险，而好独处（禅修）之乐。

**Yathā-paccayā pavattamānāy dhātumattam·ev’etam
yadidaḃ senāsanāy tad-upabhujako ca puggalo dhātu-
mattako nissatto nijjāvo suḃḃo. Sabbāni pana imāni
senāsanāni ajjigucchanāyāni imaḃ pāti-kāyaḃ patvā
ativiyaajjigucchanāyāni jāyanti.**

Dependent upon and existing through causes and merely a combination of various elements, are both this dwelling and the one who lives in it: mere elements, not a being, lifeless, devoid of a self or soul. All these dwellings are not loathsome yet, but having come into contact with this putrid body become exceedingly loathsome.

此住所及使用的人都只是种种元素的组合体，都依靠诸因而存在，非有情、无命、空。这一切住所还不可厌，但是在接触这不净的身体之后，它变得非常可厌。

...

4. Medicine

**Pañisaikhā yoniso gilāna-paccaya-bhesajja-
parikkhāraḃ pañisevāmi, yāvadeva uppannānāḃ
veyyābādhikānāḃ vedanānāḃ pañighātāya, abyāpajjha-
paramatāyā’ti.**

Reflecting wisely I make use of these medicinal requisites that are for curing the sick, only to counteract any afflicting feelings of illness that have arisen and for optimum freedom from disease.

我如理省思所受用的病者所需之医药资具，只是为了防御已生起的病苦之受，为了尽量没有身苦。

**Yathā-paccayaḥ pavattamānaḥ dhātu-mattam·ev’etaḥ
yadidaḥ gilāna-paccaya-bhesajja-parikkhāro tad-
upabhuḥjako ca puggalo dhātu-mattako nissatto nijjāvo
suḥho. Sabbo panāyaḥ gilāna-paccaya-bhesajja-parikkhāro
ajigucchaniyo imaḥ pāti-kāyaḥ patvā ativiya jigucchanaḥyo
jāyanti.**

Dependent upon and existing through causes and merely a combination of various elements, are both this requisite of medicine for treating illness and the one who partakes of it: mere elements, not a being, lifeless, devoid of a self or soul. All of this requisite of medicine for treating illness is not loathsome yet, but having come into contact with this putrid body becomes exceedingly loathsome.

此药物及使用的人都只是种种元素的组合体，都依靠诸因而存在，非有情、无命、空。这一切药物还不可厌，但是在接触这不净的身体之后，它变得非常可厌。

EVENING PUJA



PRAISE TO THE BUDDHA

He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One.

He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds.

He trains perfectly those who wish to be trained.

He is Teacher of gods and humans; He is Awake and Holy.

For me there is no other refuge, the Buddha is my excellent refuge.

By the utterance of this truth, may I grow in the Master's Way.

By my devotion to the Buddha, and the blessing of this practice,

By its power, may all obstacles be overcome.



PRAISE TO THE DHAMMA

The Dhamma is well expounded by the Blessed One.

Apparent here and now, timeless, encouraging investigation.

Leading inwards, to be experienced individually by the wise.

For me there is no other refuge, the Dhamma is my excellent refuge.

By the utterance of this truth, may I grow in the Master's Way.

By my devotion to the Dhamma, and the blessing of this practice,

By its power, may all obstacles be overcome.



PRAISE TO THE SANGHA

They are the Blessed One's disciples:
Who have practised well,
Who have practised directly,
Who have practised insightfully,
Those who practise with integrity,
That is the four pairs, the eight kinds of noble beings
These are the Blessed One's disciples.
Such ones are worthy of gifts, worthy of hospitality, worthy of
offerings, worthy of respect.
They give occasion for incomparable goodness to arise in the
world.

For me there is no other refuge, the Sangha is my excellent
refuge.
By the utterance of this truth, may I grow in the Master's Way.
By my devotion to the Sangha, and the blessing of this practice,
By its power, may all obstacles be overcome.



THE FOUR NOBLE TRUTHS

'There are these two extremes that are not to be indulged in by one who practices the dhamma.

Which two?

That which is devoted to **sensual pleasure** with reference to sensual objects:

low, vulgar, common, ignoble, unprofitable;

and that which is devoted to **self-affliction**:

painful, ignoble, unprofitable.

Avoiding both of these extremes, the **Middle Way** realized by the Tathagata — producing **vision**, producing **knowledge** — leads to **calm**, to **direct knowledge**, to **self-awakening**, to **Unbinding**.'

'And what is the **Middle Way** realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding?

Precisely this **Noble Eightfold Path**:

right view, *right thought,*
right speech, *right action,* *right livelihood,*
right effort, *right mindfulness,* *right concentration.'*

'Now this, monks, is the **Noble Truth of Stress**:

Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, and not getting what is wanted is stressful.

In short, the **five aggregates of clinging are stressful**.'

'And this, monks, is the **Noble Truth of the Origination of Stress**:

the **craving** that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e.,

**craving for sensual pleasure,
craving for becoming, &
craving for non-becoming.'**

'And this, monks, is the **Noble Truth of the Cessation of Stress**:

the **remainderless fading & cessation, renunciation, relinquishment, release, & letting go** of that very **craving.'**

'And this, monks, is the **Noble Truth of the Way of Practice Leading to the Cessation of Stress**,

Precisely this **Noble Eightfold Path**:

right view, *right thought,*
right speech, *right action,* *right livelihood,*
right effort, *right mindfulness, right concentration.'*



THE DISCOURSE ON THE NOT-SELF CHARACTERISTIC

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"Form, monks, is not self.

If form were the self, this form would not lend itself to dis-ease. It would be possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.' But precisely because form is not self, form lends itself to dis-ease. And it is not possible [to say] with regard to form, 'Let this form be thus. Let this form not be thus.'"

"Feeling is not self... "

"Perception is not self... "

"Mental fabrications are not self... "

"Consciousness is not self.

If consciousness were the self, this consciousness would not lend itself to dis-ease. It would be possible [to say] with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.' But precisely because consciousness is not self, consciousness lends itself to dis-ease. And it is not possible [to say] with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'"

"What do you think, monks?" —

"Is **form** constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as:

'This is mine. This is my self. This is what I am'?"

"No, lord."

"...Is feeling, perception, mental fabrications, and consciousness — constant or inconstant?"

"Inconstant, lord."...

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as:

'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any form whatsoever that is:

past, future, or present; internal or external;

blatant or subtle; common or sublime; far or near:

every form is to be seen as it actually is with right discernment as:

'This is not mine. This is not my self.

This is not what I am.'"

"Any feeling, perception, mental fabrications, and consciousness whatsoever...that is;

past, future, or present; internal or external;

blatant or subtle; common or sublime; far or near:

every consciousness is to be seen as it actually is with right discernment as:

'This is not mine. This is not my self.

This is not what I am.'"

"Seeing thus, the well-instructed disciple of the noble ones grows **disenchanted** with form, disenchanted with feeling, disenchanted with perception, disenchanted with mental fabrications, disenchanted with consciousness.

Disenchanted, he becomes **dispassionate**.

Through dispassion, he is **fully released**.

With full release, there is the **knowledge, 'Fully released.'**

He discerns that:

'Birth is ended, the holy life fulfilled, the task done.

There is nothing further for this world.'"



ONE WHO HAS HAD AN AUSPICIOUS DAY

You shouldn't chase after the past or place expectations on the future.

What is **past** is left behind.

The **future** is as yet unreached.

Whatever quality is **present** you clearly see:

— Right there ! Right there ! —

Not taken in, unshaken, that's how you develop the heart.

Ardently doing what should be done today, for tomorrow

— who knows —

DEATH !

There is no bargaining with Mortality & his mighty horde.

Whoever lives thus

ardently, relentlessly both **day & night**,

'One Has Truly Had An Auspicious Day'

so says the Peaceful Sage.



ASKING FOR FORGIVENESS

乞求原諒

Vandanā

(bow down and recite the verses / 以附首頂禮的姿勢唸此文)

**Kāyena vācāya va cetasā va, Buddhhe kukammaṃ pakataṃ
mayā yaṃ, Buddhho pañiggaḍḍhatu accayantaṃ, kālantare
saṃvarituṃ va Buddhhe.**

*Whatever bad kamma I have done to the Buddha by
body, by speech, or by mind, may the Buddha accept my
admission of it, so that in the future I may show
restraint toward the Buddha.*

從我的身，口，意，對於佛，我所造的任何惡業，
請求佛容受及原諒一切過失。於未來，對於佛，我
將會更加謹慎。

Vandanā

(bow down and recite the verses / 以附首頂禮的姿勢唸此文)

**Kāyena vācāya va cetasā va, Dhamme kukammaṃ pakataṃ
mayā yaṃ, Dhammo pañiggaḍḍhatu accayantaṃ, kālantare
saṃvarituṃ va Dhamme.**

*Whatever bad kamma I have done to the Dhamma by
body, by speech, or by mind, may the Dhamma accept
my admission of it, so that in the future I may show
restraint toward the Dhamma.*

從我的身，口，意，對於法，我所造的任何惡業，
請求法容受及原諒一切過失。於未來，對於法，我
將會更加謹慎。

Vandanā

(bow down and recite the verses / 以附首頂禮的姿勢唸此文)

**Kāyena vācāya va cetasā va, Saōghe kukammaḃ pakataḃ
mayā yaḃ, Saōgho pañiggaōhatu accayantaḃ, kālantare
saḃvarituḃ va Saōghe.**

*Whatever bad kamma I have done to the Saōgha by
body, by speech, or by mind, may the Saōgha accept my
admission of it, so that in the future I may show
restraint toward the Saōgha.*

從我的身，口，意，對於僧，我所造的任何惡業，
請求僧容受及原諒一切過失。於未來，對於僧，我
將會更加謹慎。

*By this practice of the Dhamma, I pay homage to the
Buddha, Dhamma, Sangha.*

*Surely by this practice, I will be free from birth, old age,
sickness, and death.*

依此佛法的修习，我礼敬佛，法，僧。
肯定地依此修习，我将脱离生，老，病，死。



THE TATHAGATA'S LAST WORDS

如来最后的话

“Monks, let me now address you:

**conditioned phenomena are subject to disintegration,
therefore strive on with diligence.”**

(Vaya-dhammā saikhārā, appamādena sampādehā)

This was the Tathagata's last words.

世尊向诸比丘

说：「诸比丘，我跟你们说，诸行是坏灭法，因此应当精进地奋斗到成就。」

这是如来的最后的话。



RADIATING METTA

慈爱

Sabbe sattā, sabbe pāṓā,

sabbe bhātā, sabbe puggalā,

sabbe atta-bhāva-pariyapannā,

sabbā itthiyo, sabbe purisā,

sabbe ariyā,

sabbe anariyā, sabbe devā,

sabbe manussā,

sabbe vinipātikā.

May all beings, all breathing things,

all spirit beings, all individuals,

all self embodied [beings],

all women, all men,

all noble ones,

all non-noble ones, all deities,

all human beings,

all beings in the realms of suffering:

愿一切有情、一切有息、

一切众生、一切个人、

一切自体所属、

一切女人、一切男人、

一切圣者、

一切非圣者、一切神、

一切人类、一切苦界众生：

Averā hontu,

abyāpajjā hontu,

anāghā hontu,

sukhā attānam pariharantu.

May they be free from illwill,

be free from mental suffering,

be free from physical suffering,

and may they sustain their happiness.

Dukkhā muccantu,

yathā-laddha-sampattito

māvigacchantu,

kammassakā.

May they be liberated from suffering,

not be parted from the good

fortune they have attained,

they are the owners of their actions.

Puratthimāya disāya,
pacchimāya disāya,
uttarāya disāya,
dakkhiṅgāya disāya,
puratthimāya anudisāya,
pacchimāya anudisāya,
uttarāya anudisāya,
dakkhiṅgāya anudisāya,
heññhimāya disāya,
uparimāya disāya.

愿他们脱离仇恨、
脱离精神上的烦恼、
脱离身体上的痛苦、
快乐地照顾好自己。
愿他们脱离苦。
不失去任何现在已得的。
他们是自己的业的拥有者。

In the easterly direction,
in the westerly direction,
in the northerly direction,
in the southerly direction,
in the south-east direction,
in the north-west direction,
in the north-east direction,
in the south-west direction,
in the downward direction,
in the upward direction.

在东方、
在西方、
在北方、
在南方、
在东南方、
在西北方、
在东北方、
在西南方、
在下方、
在上方、

Sabbe sattā, sabbe pāṓā,

sabbe bhātā, sabbe puggalā,

sabbe atta-bhāva-pariyapannā,

sabbā itthiyo, sabbe purisā,

sabbe ariyā,

sabbe anariyā, sabbe devā,

sabbe manussā,

sabbe vinipātikā.

May all beings, all breathing things,

all spirit beings, all individuals,

all self embodied [beings],

all women, all men,

all noble ones,

all non-noble ones, all deities,

all human beings,

all beings in the realms of suffering:

愿一切有情、一切有息、

一切众生、一切个人、

一切自体所属、

一切女人、一切男人、

一切圣者、

一切非圣者、一切神、

一切人类、一切苦界众生：

Averā hontu,
abyāpajjā hontu,
anāghā hontu,
sukhā attānam pariharantu.

Dukkhā muccantu,

yathā-laddha-sampattito
māvigacchantu,
kammassakā.

May they be free from illwill,
be free from mental suffering,
be free from physical suffering,
and may they sustain their
happiness.

May they be liberated from
suffering,
not be parted from the good
fortune they have attained,
they are the owners of their
actions.

愿他们脱离仇恨、
脱离精神上的烦恼、
脱离身体上的痛苦、
快乐地照顾好自己。
愿他们脱离苦、
不失去任何现在已得的、
他们是自己的业的拥有者。

Uddhaṃ yāva bhavaggā ca,

adho yāva avācīto,
samantā cakkā-valesu,
ye sattā pathavā-carā:
Abyāpajjā niverā ca,
niddukkhā cānuppaddavā.

Up as far as the highest
existence,
and down as far as Avīci Hell,
in the entire universe,
[for] those beings that move on earth:
[May they] be free from mental
suffering, free from illwill,
free from physical suffering,
and danger.

上至有顶天，
下至阿鼻地狱，
在整个世界系中，
所有在地面上走的有情，
（愿他们）无瞋无怨、
无苦和无灾厄。

Uddhaḃ yāva bhavaggā ca, Up as far as the highest
existence,
adho yāva avācīto, and down as far as Avīci Hell,
samantā cakkā-valesu, in the entire universe,
ye sattā udake-carā; [for] those beings that move in water:
Abyāpajjā niverā ca, [May they] be free from mental
niddukkhā cānuppaddavā. suffering, free from illwill,
free from physical suffering,
and danger.
上至有顶天,
下至阿鼻地狱,
在整個世界系中,
所有在水里的有情,
（愿他们）无瞋无怨、
无苦和无灾厄。

Uddhaḃ yāva bhavaggā ca, Up as far as the highest
existence,
adho yāva avācīto, and down as far as Avīci Hell,
samantā cakkā-valesu, in the entire universe,
ye sattā ākāse-carā; [for] those beings that move in space:
Abyāpajjā niverā ca, [May they] be free from mental
niddukkhā cānuppaddavā. suffering, free from illwill,
free from physical suffering,
and danger.
上至有顶天
下至阿鼻地狱,
在整個世界系中,
所有在空中的有情,
（愿他们）无瞋无怨、
无苦和无灾厄。



SHARING OF MERITS

功德分享

Through the goodness that arises from my practice:

May my spiritual teachers of great virtue,
My mother, my father, and relatives,
the sun and the moon, and
all virtuous leaders of the world,
May the highest gods and evil forces,
celestial beings, guardian spirits of the earth, and
the lord of death,
May those who are friendly, indifferent, or hostile,
May all beings receive the blessing of my practice.
May they soon attain the threefold bliss, and
realize the deathless.

*Through the goodness that arises from my practice,
and through this act of sharing:*

May all desires, attachment, and all harmful states of the
mind quickly cease.
Until I realize Nibbana, in every kind of birth, may I have an
upright mind, with mindfulness and wisdom,
austerity and vigor.
May the forces of delusion not take hold, nor weaken my
resolve.

The Buddha is my excellent refuge,
The Dhamma is my noble guide,
The Sangha is my supreme support.

**Through the supreme power of all these:
May darkness and delusion be dispelled.**

願以此功德，

迴向給師長們、父母親及一切親屬、人類、梵天、帝釋天、摩羅、諸天神眾以及護法神、閻羅及一切人類、冤親債主或不相識的人，願他們都得到和平與安樂，並帶來吉祥與幸福，圓滿著三種樂：現世樂、來生樂及涅槃樂，直到圓證於涅槃。

願以此功德，迴向給一切眾生，願在每一生、每一世以殊勝的正念及智慧，無比的精進，剷除一切的煩惱，斷除無明及愛欲。佛陀是我業的歸依處，佛法是我至上的歸依處，僧伽是我殊勝的歸依處。正等正覺者是永生的皈依，已降服五欲魔幻，自證最高智慧，已宣示無上的四聖諦。

我願禮敬摧伏眾魔軍的十方諸佛，願以此真實語，普願眾魔幻皆消失。

願我往生的親戚，獲得我們迴向的功德，願他們離苦得樂。



PATTHANâ

Aspiration

发愿

**Iminâ puñña kamma - mâ me bâla samâgamo sataÿ
samâgamo hotu - yâva nibbâna pattiyâ.**

*By the merit of this good deed, may I never be with bad
company, may I always meet the wise and spiritual friends,
until the Nibbâna is attained.*

依此善行的功德，愿我永不结交损友，愿我常遇到有智慧
的精神益友，至到证悟涅槃。

Sâdhu! Sâdhu! Sâdhu!

Excellent! Excellent! Excellent!

善哉！善哉！善哉！